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# THE INDEX

## AFRICAN REPOSITORY.

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# INDEX

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# THE AFRICAN REPOSITORY.

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WASHINGTON, JANUARY, 1862.

[No. 1.

From the Journal of the Royal Geographical Society.

## A GENERAL HISTORICAL DESCRIPTION OF THE

### State of Human Society in Northern Central Africa.

By H. BARTH, Phil. D.

*Read May 10, 1858.*

I.—I shall first make a few introductory remarks on the physical features of Northern Central Africa in general.

I here take that part of the continent which rather deserves the name of North Africa, together with the more central portions, and consider the general features of that immense tract of country, which from a line drawn across the continent along the parallel of the Slave and Gold coast, and cutting off the widely-projecting headland of the Somal's coast, extends in an east-westerly direction through from 50 to 60, and from south to north through a breadth of about 25 degrees. In my further remarks, however, I shall confine myself more to the interior regions inclosed in this northern broadest half of the African continent, although occasionally I shall be obliged to include the seaboard in the range of my observations. There is a great number of gentlemen in this Society who would be able to give to the meeting a by far more accurate account of the country near the seaboard than I am able to give. I shall also exclude from my general view the highly interesting group of Abyssinia and the neighboring countries, which in every respect forms quite a region of its own, and has scarcely any intercourse with the rest of the African interior.

If we now look at that broad extent of country about which I am speaking, the most characteristic feature is its uniform nature, as well with regard to its outline as with respect to its interior. In the outline of this continental territory, as hemmed in by the ocean, the only considerable indentations which we observe are on the east side, the deeply indented Arabian gulf, nearly insulating the whole African continent, on the southwest side the bight of Benin, and on the northern coast the two Syrtis.

If we now regard the interior of this immense tract, we first have to observe that broad belt of sterile land intervening between the

northern fertile zone along the Mediterranean, which in the west reclines on the slope of the Atlas chain and its minor branches, and the fertile lands of the tropical region to the south; while towards the east this vast desert tract is bordered by the large basin of the Nile, running from south to north through a breadth of nearly 30 degrees, and towards the south-west by the Niger, or however we may call that great river which in an immense curve sweeps into the interior as far as the 18th degree of N. latitude, and which has been an object of the highest attraction and interest in this country from the very beginning of the glorious proceedings of the African Association.

In the midst, between these two immense rivers, connected with the lower course of the Nile by another line of oases, a long line of more favourable localities and of inhabitable oases stretches out through Fezzan and the country of Tebu, forming a natural link between the Mediterranean and the central regions with their central basin, the Tsad or Chad. Towards the west, opposite the great bend of the Niger, where it enters the very heart of the African desert, Nature has provided an outlying inhabitable spot, the oasis of Tawat, the southernmost places of which, namely Insalah and A'kabli, are situated nearly on a parallel with Murzuk, the capital of Fezzan, and thus affords an easier access to the Niger, while at the same time it forms a point of junction with the middle routes to Negroland.

*Mountains.*—However, the desert is not a deep sink as was generally supposed before the period of our exploration, but rather an elevated tract of a mean elevation of from 1,000 to 1,400 feet, mostly consisting of rock, namely sandstone or granite, the latter being overlaid in the heart of the desert by vast tracts of gravel, while the sandstone region forms many elevated plains of larger or smaller extent, strewn with small pebbles. Several mountainous groups are found in different quarters of this region, the most prominent being Tibesti, the country of the north-western Tebu; A'sben or A'ir, the territory of the Kel-owi; the two mountainous regions called by the name A'derer, or A'derar, the one near the great north-easterly bend of the Niger, the other in the western part of the desert, near the town of Tishit; and the A'takor, or the mountain group of the Hogar, near Tawat. These mountainous tracts, while they slightly increase the difficulty of the passage for caravans, nevertheless are of the highest importance, not only for the temporary intercourse of travellers and merchants, but even as affording a dwelling-place to a tolerably numerous nomadic population, which, but for these more favored localities, could scarcely exist in the desert. But of course the cultivable or even inhabitable localities which these mountain clusters afford are very limited, and while the open desert is the most healthy residence, the ravines formed by these mountains are rather the contrary, and become a hotbed of fever in the same degree as they are better provided with moisture, and thus are

more favorable for cultivation. However, some of these ravines are rich in springs and capable of producing a variety of fruit, especially grapes and figs. I will here only mention the deep gutter of the valley Mas, or Janet, to the south-west of Ghat, and the celebrated valley of Temasanin, the point of junction of the roads from Tawat to Ghadamis and from Ghit to Wargela, and which contains small alpine lakes, which are even capable of breeding alligators. But it is a characteristic feature that all these mountains are destitute of timber, while only the valleys produce middle-sized trees.

*Sandhills.*—A very remarkable feature in the desert, and of the highest importance for the direction of the great commercial high-roads, are the *Regions of Sandhills*. But these regions are of a twofold and totally different character, the one consisting of ridges of sand of more or less elevation and of different breadth, but running almost constantly in a direction from E. N. E. to W. S. W. We ourselves on our outward journey crossed one of these most difficult tracts in latitude 27 degrees, between Wadi Schati and Wadi Gharbi, having a breadth in a direct line of 60 geographical miles. From the point mentioned, this zone of sandhills, with an occasional interruption, stretches to the north of Ghat and to the south of Tawat, with very little elevation; but to the south-west of Tawat vast regions of sandhills are formed, stretching through the districts of Ergshesh, Gidi or Igidi, and Waran, to the almost impassable zone of Maghter, between Ijil and the Atlantic. However difficult this belt of sandhills may be for the passage of caravans where they are obliged to cut straight across the various ridges, which in many instances reach the elevation of from 800 to 1000 feet, nevertheless this formation is not so unfavorable for human existence, as a great deal of moisture is collected in the sinks or depressions between the various ridges; so that in most of the regions which I have just mentioned a large supply of dates is produced, which are sufficient for sustaining a moderate population, although man is not enabled to fix his residence for any length of time in these shifting sandhills. Totally different from these zones of *sand-ridges* is the formation of *isolated sand-hills*, called A'kela, or Aukar, or Eriggi, which are incapable of collecting any amount of moisture, and are generally totally destitute of water, the temporary nomadic inhabitants relying for their supply of the watery element upon watermelons, in which these tracts are generally rich.

With regard to the principal features of the desert I will only add, that one of its most characteristic features is the immense change of temperature. Here we find the greatest heat in summer, and a degree of cold in winter which approaches that of by far more northerly latitudes, the difference between the maximum and minimum being as much as 80 degrees, and probably more. With regard to the supposed dryness of these sterile tracts, it has been greatly exaggerated, occasional showers refreshing these hot



regions, at least along the more favored line, which is followed by the caravans, and even along the sterile tract by way of the Tebu country. I had an occasional light shower of rain in the month of June, 1855, as far north as nearly the 19th degree of N. latitude; and the same was experienced by us on our outward journey, in 1850, about the same season.

*The Fertile Regions.*—About the general character of the fertile regions of Negroland I will not here speak: my volumes contain material enough for any body who wants more particulars about them. I will only say, that although the immense chain of the Mountains of the Moon does not exist, as it had been supposed, the interior of these regions is not at all of that uniform and monotonous character which seems to be now presumed by most people. Of course alluvial tracts of countries, such as the greater part of Bornu, cannot be but of a uniform and most monotonous character, and in this respect they must resemble the immense plains of the Ganges and Indus; but on the other hand, if we do not take into regard the vast chains of the Himalayas, which rather borders India than forms part of it, the whole of Inner Africa, as far as it fell under my observation, seems quite as varied as any part of India. Mountains between 5000 and 6000 feet are not at all rare, and most beautiful and picturesque glens and valleys are formed by them. Unfortunately we have not yet any positive knowledge of that vast mountainous region which feeds the sources of the Niger, Senegal, and Gambia, and which seems to be a most interesting country. The general middle altitude of mountainous tracts is 2500 feet.

II. I now proceed to make a few observations on the manner in which the population, as far as we are able to discern from the traces such are distinguishable in the dim light which has as yet been thrown upon this difficult subject, settled down in the regions thus pointed out.

We acknowledge distinctly one stream of population extending from Syria along the seacoast to the far west, and thence thrown back by the Atlantic; and in consequence of the pressure applied to it by a supervening stream of a different character, but coming likewise from the east, returning southward. This is the great North African race—the *Berbers* or *Mazigh*, who still at the present day, in various shades and degrees of intermixture with Arabs and Negroes, form the principal stock of the whole population of North Africa, from Cape Spartel and Ras Adar, or Cape Bon, as far as the Senegal and Niger.

We observe another stream of emigration proceeding from South Arabia through Sennar and Abyssinia, and pushing on till meeting the other stream from the north. But while the principal race of North Africa, like that of South Africa, has preserved most distinctly its unity and connexion, the mixture and shading of tribes in the fertile lands of Negroland, between the 5th and 15th, and in some places the 16th degree of N. latitude, has been going on in such a remarkable manner that only the most accurate study of the idioms of all these tribes can furnish us with a thread which may lead us with some degree of security through this ethnographic labyrinth.

I will point out the principal seats of the most conspicuous among these tribes of Central Negroland, and will attempt, from an historical point of view, to give a few characteristic features of them. But I first beg to call attention to a very remarkable fact which ethnologists, who make any attempt at deciding the most intricate question with regard to the origin of the human race, must not leave out of their view. For although we see already plainly from the Egyptian sculptures that even as early as thirty centuries before our era the black race of negroes was distinctly developed, yet it is a very remarkable fact that nearly all the tribes which I have to mention include two distinct classes, one of a lighter and the other of a darker shade. Thus we find that the tribe of the Masina, a section of the great Mandingo, or Wakore stock, who originally were settled in Tishit, consisted of two distinct classes, one white (that is to say of a lighter complexion), the other black. The Jolof and Fulbe are only different branches of the same original race, Jolof meaning "black," and Pullo, the singular tense of Fulbe, meaning "red." Thus also among the Berbers we find a good many tribes which are divided into two distinct classes; the Blacks, or "Esattafnen;" and the Whites, or "Emellulen;" and the same distinction with regard to color in the same tribe I myself found among the tribes to the south of Bornu, and a similar phenomenon has been observed by other travellers in other regions.

In speaking of the principal tribes of Northern Central Africa I have first again to mention the Berbers, who, although properly belonging to North Africa, yet, as the propagators of Islam and Mohammedan civilization in general, and as the founders of well-organized kingdoms and dynasties in the fertile regions of Negroland, deserve here to be mentioned in the first rank. Even for Europeans attempting to open intercourse with those regions from the mouth of the Niger this tribe must be considered as of the very highest importance, as being in possession at the present time, and dominating the whole middle course of the Niger from near Say up to Timbuktu.

The *Berbers* are of immense importance in the whole question of African and Asiatic ethnography, as a link between various and most distant races. They were known already to the ancient Egyptians in their seats near Aujaila, and are represented by them in their sculptures with the characteristic feature of the long curl on the right of the head, their earrings, and their light colour, and with their name Maha (Mazigh).

The Berbers are capable of great development, of the finest bodily frame, very tall and muscular, full of intelligence, application, industry, and warlike disposition. In former times they were organizing and founded mighty kingdoms, not only in the northern region, called by us Barbary, but also in the south, on the very border of Negroland. At present, in the regions towards the north, they are intermixed with the Arabs, having lost a great portion of their nationality; and in the regions towards the south they are broken up in smaller fractions, which only, in consequence of some momentary pressure, acknowledge the supremacy of some paramount chief.



The Berbers, more or less influenced by Arabic civilization, and speaking dialects greatly intermixed with Arabic, constitute the principal part of the population of the whole of Barbary under the various names of Breber, Zenata, Shilluh, and Shawia, to the numbers of between 7,000,000 and 8,000,000. As free Imoshagh, retaining the greater part of their original nationality in their seats between Fezzan, the southernmost frontier of Algeria, and Tawat, on the one, and Hausa on the Niger on the other side, they may number from 150,000 to 200,000. Moreover, the Moorish tribes settled in the western half of the desert, between the route leading from Tawat to Timbuktu and the Atlantic, have been greatly intermixed with Berber elements, and absorbed whole tribes which once constituted the chief and most distinguished sections of the Berber family.

The Berbers in their political and intellectual inroad of Negroland principally came in contact with three nations: the Kanuri, on the north and south side of the Tsad; the Songhay, on the north-eastern bend of the Niger; and the great race of the Wangarawa, or Mandingo, to the west of the great northerly bend, and on the various branches of the upper course of the Niger.

I now proceed to make a few remarks about this important tribe of the Wangarawas, or, as they are generally called, the *Mandingoes*. The name Mandingo does not seem to belong to the nation in general, but only to its south-westernmost fractions. I once thought it was entirely of European origin, and proceeded from a corruption of the term Mellinke, inhabitant of Melle; but Mandi is the name of a section of the whole tribe. The common name of the race in Timbuktu and thereabout is Wangara, pl. Wangarawa; and this term, which has puzzled geographers so much and caused so much dispute about a country Wangara, is nothing but the name of the Mandingoes. The meaning, therefore, is neither "gold country" nor "swampy region," although the Wangarawa are the chief traders in gold, and most of their regions are richly provided by nature with this metal, besides that they are watered with numbers of rivers and smaller watercourses. What I have here said explains fully the fact that the name Mandingo is not mentioned by earlier writers.

The Wangarawa, although in general they exhibit the principal features of the Negro type, and although a considerable diversity prevails among the various sections of this nation, are, generally speaking, a fine race, and are capable of a high degree of civilization and intelligence, well disposed to trading, and great travellers—even the principal traders in Katsena being Wangarawa—and capable of political organization. Thus they have founded the powerful and flourishing kingdom of Melle, of which I shall say more farther on, and in more modern times in a certain degree that of Bambara. They were also the first who adopted Islam, and hence the steady propagators of Islamism, sending their missionaries down to the very shores of the Atlantic as far as Ashanti and Benin. I do not estimate this nation at less than from 6,000,000 to 8,000,000: for the Mandingoes form a very large and numerous race, comprising, first, the Azer, formerly occupying the whole tract of country from Wadan,

inclusive, as far as Walata; the Aswanck or Swaninki (called Sebe by the Fulbe and Serracolets by the French) principally settled in Baghena and along the upper Senegal; the Bambara, "Bamanaos," at present the most powerful section of the whole race, but of ignoble origin, probably originating in an intermixture with the Tombo, and of less capacity and development than many of the other sections of this tribe; those of Bondu, a petty kingdom to the south of the Senegal; the inhabitants of Kaarta; Bambuk, another kingdom; the Juli or Dhiuli on the upper Niger, and its eastern branches in Miniana Wassulo, trading principally in the white Kolanut; the Wangara, properly so called, that is to say, the inhabitants of that zone of Mandingo states which stretches from the seats of the Juli eastwards to Bargu, through Kong and Sansanne Mangho, districts very important for industry and the trade in gold; the Susu, formerly settled more to the north, and very powerful, at present greatly weakened and settled along the Scarries about the town of Kambia, where they have recently received a severe chastisement at the hands of the English; the Kru or Kroo, so important for the navigation along those shores. The Timmani do not belong fully to this group, but have lately been shown to have some affinity with the Kafirs.

*Fulbe.*—Next to the Mandingoes or Wangara I mention the very remarkable tribe of the *Fulbe*, called Fula on the coast near Sierra Leone, Fellani by the Hausa people, Tellati by the Kanuri, and Fullan by the Arabs. The question as to the origin of this tribe is very difficult. Fulbe families are even settled in Tawat, whether from origin or in consequence of the pilgrimage of one of the mighty kings of the fourteenth or sixteenth century, I do not know. They were settled from ancient times on the middle course of the Senegal, and are mentioned here in the beginning of the sixteenth century, not by Leo, but by De Barrors and by the author of the history of Songhay.\* They began to assume great historical importance and to extend their conquests over the neighboring countries eastward with the ruin of the kingdom of Songhay; but as peaceable settlers they appear as far east as Bagirim as early as the beginning of the sixteenth century. Their great political rising in the beginning of this century dates from the year 1803. They thus conquered all the Hausa states and pushed on far southward beyond the Benuwi, carrying Islamism and Mohammedan civilization towards the Equator.

The Fulbe evince great intelligence, but do not exhibit much industry or disposition for trading, and in all their proceedings a want of strong political organization is remarkable. From origin they were inclined to nomadic habits as cattle-breeders, and have absorbed several other tribes, such as the Sissilbe or Syllebawa, and the Zoghoran or Zoramawa—the latter being more industrial and inclined to trading.† On account of this intermixture, the greatest diversity of type and colour is observable among the Fulbe. I estimate the whole of this tribe at about the same number as the Mandingoes; but, although the territories over which they extended are by far

\* See my 'Travels and Discoveries,' vol. iv. p. 602. † *Ib.*, vol. iv. pp. 146-175.

more vast, yet they are not so thickly scattered. Thus along the whole line, from the upper Niger to Say, only a long thin thread of isolated settlements stretches out. On the contrary, in Kebbi, Futa Toro, Bondu, Futa Jalo, Masina, Hausa, and in Adamawa, a denser Pullo population is found. For Englishmen, in their endeavours to open communication along the Niger, this race is of the very highest importance; but it is very difficult to deal with, not only on account of the puritanic character of their creed, but also on account of their want of strong government and a durable political organization.

The *Jolof*, although distinguished from the greater part of the Fulbe by their dark black colour, as settled in the delta of the Senegal and Gambia, are only a different section of the same stock. The languages of those two tribes show affinity, and the same *castes* of degraded classes are observable. The Jolof are of beautiful physical development, but are fixed to the soil, show no enterprise, and have never become of any great historical importance, although at the beginning of the fifteenth century they were not quite powerless.

*The Songhay (Leo's Sungai).*—The Songhay are an interesting race on account of their great historical importance in the latter part of the fifteenth and the whole of the sixteenth century, and on account of their seats occupying the whole course of the Niger from below Say to far beyond Timbaktu. The Songhay appear to have entertained connexion with Egypt from ancient times, and have thence received Islam and a certain degree of civilization; but they have since decayed and become much degraded, so that at the present moment they are of no significance whatever. However, a few independent communities preserve still a considerable amount of energy. The Songhay language, miscalled Kissour by Caillie, is very poor and not developed, and shows scarcely any affinity to surrounding languages. Nevertheless the territory of that idiom still extends as far as Agades. However in general the dominion of this race is not vast, being limited mostly to the valley of the river, although originally Arawan and the whole of the district of Azawad were inhabited by Songhay. The population in the upper course of the Niger above Timbaktu is still tolerably dense, but in its lower course it is decimated by war, and the whole number of the Songhay may not exceed 2,000,000.

East on the Songhay border the *Hausa* people. This nation is of very great importance for the whole of North Central Africa; but, according to their language and complexion, they are an intermediate race between the Berbers and Negroes. The Hausa are full of intelligence, liveliness, and of cheerful social disposition, very industrious, and of the greatest importance for Europeans in their endeavour to open Central Africa for legitimate commerce; but they show no strong political organization, and have never been able to form a strong kingdom of their own. In former times they fell an easy prey to the kings of Songhay, Bornu, or Kororrofa, and more recently were almost entirely subdued by the Fulbe. Only small remains of national independence are to be met with at the present day in Gober, Maradi, and Zaufara; but the struggle between the original inhab-



tants of those districts and the conquering tribe of the Fulbe is constantly going on. The Hausa language is the most beautiful, sonorous, rich and lively, of all the languages of Negroland; but it is defective in the verbal tenses.

The *Kanuri*, or Bornu, are a remarkable race of vast historical importance, of a dominating disposition, not very enterprising nor commercial, but of a steady character, and thus well fitted for their central position. They are not so capable of adopting foreign elements as the Hausa race. Their language is allied in grammar to the Mongolian languages, and is very rich in grammatical forms. The Kanuri race is greatly deteriorated by intermixture with Slaves and other tribes. The original Kanuri race are much finer people, of taller and more slender growth, lips less thick, nose less flattened. Real Kanuri, including the Manga, there may be from 3,000,000 to 4,000,000; but the Bornu kingdom comprises a great many different races, such as the Kutoko and the industrious inhabitants of the southern borders of the Chad, the Bedde, Marghi, and many others.

I here next will mention the race of the *Tebu*, or rather *Teda*, on account of their intimate relationship with the Kanuri, but who, owing to the character of their seats, scattered as they are over an immense expanse of desert, have preserved their original condition. The Teda—Te-da—I have no doubt are identical with the Ber-doa of Leo, the Lubim of Scripture, and the Rubi of the Egyptian monuments. The seats of the Tebu correspond to those of the Berbers or Tawareck in the western half of the desert; but the Tebu are of far less importance than the Berbers. Only the Zaghawa, that section of this tribe nearest to Nubia and Dongola, made an attempt in the thirteenth century to found a kingdom of their own; but they soon became dependent on Kanem, and afterwards on the kingdom of Fittri, or, as Leo calls it, Gaoga. The Tebu are divided into a great many factions and tribes without any connection with each other (see vol. iii., Appendix, p. 494). They are scattered over the whole eastern half of the desert, inclosed between the Nile on the east side, Dar Fur, Wadai, and Kanem towards the south, the road by Buna towards the west, and Kebabo or Kuffara, towards the north, and are greatly addicted to desultory warfare and to forays. Only that section of the Tebu which is settled in the Wadi Kavar, between Fezzan and Bornu, is of some importance for the commerce of the Bilua road; but they are not even able to dominate this commercial high road and to secure it against the predatory incursions of the Tawarek.

The whole number of the Tebu probably does not exceed 1,000,000.

I now retrace my steps westwards and first say a word about the *Yoruba-Nufe* nations, settled in a most important position on both sides of the lower course of the Niger, and of great importance as well on account of their geographical position as with regard to their industrial character and their aptitude for commercial pursuits, although their political as well as their social well-being has suffered a great deal from the conquests and the encroachments of the Fulbe.

The Nufe have excelled in industry from very remote times, and

rival the inhabitants of Kano in the arts of weaving and dyeing, while the Yoruba people, especially on account of their situation between the swampy and unhealthy delta of the Niger and the shore of the bight of Biafra, are of the greatest importance to Europeans in their endeavour to open intercourse along the river. The work begun by the missionaries has been successfully pursued by Dr. Backie's party. Rev. — Crowther himself is a noble specimen of the degree of intellectual development of which the Yoruba race is capable. With regard to the amount of population, the Nufe perhaps may number 1,500,000, the Yoruba 2,000,000 to 3,000,000 inclusive of those that have become subjected to the Fulbe.

West of Yoruba are the kingdoms of Dahome and Asanti, or Ashanti, with their homogeneous races, both of considerable temporary importance, but, as it appears, of very little value for the future well-being of the whole interior. Moreover, the power of Dahome is fast crumbling to ruin, and Forbes and Duncan estimate the population of Dahome proper at not more than 200,000. The king of Dahome is perhaps the most despotic king in the world, and the Dahomians real barbarians. The Ashanti, who belong to a larger group of people constituting the O'chi race, seem to unite the greatest contrasts—the utmost barbarity with a certain degree of intelligence and human superiority. The population of Asanti and the tributary provinces may amount to about 3,000,000. Between the Asanti, the country of the Wangarawa, and the Songhay, there is a group of races comprising, besides some smaller factions, the larger tribes of the *Tombo Mosi*, and *Gurma*. Of these tribes the *Mosi* are of paramount importance, having been from very ancient times the champions of Paganism against Islamism, and besides their warlike disposition, being remarkable for a considerable commercial activity with regard to the trade of the interior, the people of Yadega providing the markets of Sofari and Jinni, and those of Bussumo those in Libtako. In the latter half of the fifteenth and in the sixteenth century the Tombo were not less powerful than the inhabitants of Mosi\*.

The Mosi market, Kulfela, is of high renown and of great importance: it is constantly visited by Hausa traders. The Portuguese opened communication with the king of Mosi, and although at the present time the power of the nominal liege lord of the whole country, who resides in Woghodogho, is very small, yet some of the residences of the most powerful chiefs seem to be well adapted for missionary stations, if the Christian nations wish to put a stop to the progress of Islamism in those regions.

I now again turn eastward, and passing over the little industrious and clever community of Logon or Loggone, who originally formed merely a portion of the large tribe of Masa, I come to the *Bagirma*, or inhabitants of Bagirmi, a race distinguished by their fine type

\* In the chronological table, affixed to the fourth volume of my "Travels," p. 595, to the date of the year 1488, after the first mention of the name Mosi that of Tombo is to be added; and farther on, the name Tombo has to be substituted for that of Mosi.



and their warlike disposition, and not at all devoid of industrial habits, but blood-thirsty and cruel. This was the origin of much civil war, which prostrated the country and laid it at the mercy of the more powerful kingdoms—Wadai on the one side and Bornu on the other.

*Wadai*, a powerful kingdom, but the different elements of which are as yet not well digested: the ruling tribe the Maba. But the kingdom comprises a great diversity of tribes, besides which a very numerous Arab population has immigrated from the east. However, the situation of Wadai is not at all favorable for commercial purposes, although in Leo's time there was considerable trade from Fettri to Nubia, and the soil of the northern provinces is dry, stony, and not very fertile. To the south there are several shallow watercourses. The population of the whole kingdom may amount to about 5,000,000; but it does not contain any large towns.

*Fur*, or *Dar-Fur*.—People clever, capable of political organization; but the state of society is effeminate. The character of the country is something like an oasis, comprising isolated plantations. There is considerable trade; but the neighborhood of the Turkish dominions is a great drawback, and the commercial high-road to Egypt and Siut is often shut. The allegiance of the southern provinces is very precarious, while Fur Proper probably does not contain more than 1,000,000 inhabitants, and perhaps much less.

I will not speak about the Turkish dominions, including Kordofan, nor about the various states of Abyssinia. There is scarcely any connexion of Abyssinia with the rest of Negroland.

I will only say a word about the *Pagan nations* to the south, the whole region of which the Wadai people call *Jeankhera*, the Furawi *Fertit*. In general these pagan tribes do not constitute any very powerful communities; but there are a few exceptions of large pagan kingdoms to the north of the Equator, such as Banda or Dar Banda to the south of Wadai, Andoma to the south-east of Bagirmi: for these seem to be the strongest. The Fulbe have broken up the kingdom of the *Batta* in A'damawa, which in former times was of some importance. The Batta are even now greatly distinguished for their intelligence and their industrious pursuits, as well as their fine bodily development, and they are of great importance on account of their position near the confluence of the Benuwe and Faro.

I shall now make a few general remarks about the density of population and population in general.

III. *Population*.—It is easily understood that an exact statistical account of the population of these regions is as yet impossible and quite out of the question. In general the population is far more dense than it is at present found in Morocco or Algeria, and we may establish the following rule, namely, that the Pagan countries and the strong Mahommedan kingdoms are very populous; but that, on the contrary, the border regions between different dominions, especially between Mahommedan and Pagan states, are more or less depopulated, and in consequence covered with dense forest.

The most populous districts which I visited in the Mahommedan countries are:—

The territory of Kano, the country of Kebbi between Sokoto and the Niger; and among the Pagan countries, the territory of Musgu, although depopulated by continual forays. Besides, according to the information which I collected in Timbuktu, there is a very densely inhabited tract along the banks of the Niger, between Timbuktu and Jinni.

In the whole of this region polygamy prevails as well among the Mahommedans as among the pagans.

Among the Musgu, whose numbers are constantly descimated by war, scarcely a single-head of a family is found with less than five wives.

In Hausa and Bornu, the common men have often two wives, but rarely more.

The Fulbe of Hamdaallahi, besides their other reforming tendencies, wanted to restrict the number of wives, and to substitute for the permitted tessarogamy of Islamism bigamy.

The Tawarek in general have only one wife, and the same principle prevails in most of the Moorish tribes.

Numerous families are only seen with very rich and wealthy people, one and the same woman very rarely bearing more than four children; but, with princes, families of one hundred children and above, are nothing uncommon.

The advantage of this state of society is that there are no spinsters, every woman being useful in a household on one account or other. The drain upon the population by war and slavery is very great. Epidemic diseases on the contrary are very rare.

*Commercial importance.*—Such an importance is either based on the great fertility of the soil, or on the favorable position on a great navigable river, or on a commercial high-road, or again on the industrial capacity of the inhabitants, or at length, where all these three causes are united. These conditions, however, may exist, but there may be wanting a strong government, such as is necessary for commercial intercourse. Within the limits of Negroland itself we find, for the first time, all these requisites united in the upper course of the Niger; for here we find not only the two principal conditions of African commerce, which in the beginning of trade formed the two chief staple commodities of exchange, viz., gold and salt; but besides, we meet also with that most essential article for civilized life, clothing; and already in the eleventh century we see that the inhabitants of Sama were celebrated for their calico, or rather their strips of cotton, and it is very remarkable that this article bore at that time the same name which at the present day is given to European calico, viz., shigge. In the course of time, at the beginning of the sixteenth century, we find this same industry transplanted farther eastward to Zanfara, while the inhabitants of Gober, at the same time, were famous on account of their leather work and their shoes, and, together with the art of weaving, that of dyeing, which especially imparts a tint of a certain civilization to many African communities, was soon

developed, the indigo plant being indigenous to the tropical regions of Africa.

At the present time we find most of these requisites united in the most favorable manner in Hausa, especially in the province of Kano, and I need not repeat here the terms of admiration which the high degree of development, in the commercial entrepot of the chief place of that province, has wrested from me in another place.

Nyfi has been from ancient times celebrated for industry, but since the rising of the Fulbe has been greatly reduced by civil war.

The whole course of the Niger, with its eastern affluent the Benuwe, is of the greatest importance, especially about the confluence of the two principal branches, and in the upper course between Timbuktu and Sansandi.

In this latter district certainly the native commerce is greatly developed; but the middle course of the river, between Timbuktu and Sinder, about 80 miles northwest of Say, has very little commerce and intercourse at the present time.

Thus likewise the whole country between Hausa and Timbuktu is in a very disturbed state. The consequence is, that the merchandise which is exported from Kano to Timbuktu takes the roundabout way by Ghat, Ghadamis, and Tawat.

The country near the mouth of the Niger is especially important for the palm-oil trade, the value of which at present amounts to more than two millions; but this palm is not to be found at a greater distance from the coast.

It is remarkable that this part of Africa, which has been endowed by nature with almost the same natural wealth as India, should have remained so poor, while the former country has developed such an immense amount of wealth.

The most ancient commercial entrepot in these regions was Audaghost, which, in the tenth century, carried on an extensive commerce with Sigilmasa or Sijilmesa, at a time when the western part of Barbary was most flourishing. At a later period, when Tunis and the commerce with Egypt were more flourishing, the trade settled rather in the northeastern corner of the Niger in Gogo or Gagho, the capital of Songhay, and in Tademekkas, the former being mentioned as a commercial place as early as the latter half of the tenth century. And the route to this part of the Niger, from Egypt by way of Aujila, probably was pursued from very ancient times—this being the route which, according to the indications of direction given by Herodotus,\* was followed by the ancient Nasamones.

Gogo, on the Niger, between Timbuktu and Say, was the most flourishing place of Negroland for at least six centuries.

Tademekka was supplanted by Agades in the sixteenth century; but Agades only remained flourishing as long as Gogo was a large commercial place, and began to decline from the moment that the capital of Songhay lost its independence. Afterwards Kebbi, Zan-

\* See my 'Travels,' vol. v. p. 193.



fara, and Kano flourished for some time, and it was not till about forty years ago that Kano became a great commercial entrepot.

Farther westward Walata or Biru was a considerable commercial place, till it was conquered by the Songhay King Sonni Ali, when the greater part of the merchants resident there transmigrated to Timbuktu, but notwithstanding Walata was still important in Leo's time.

All these commercial places were supplied from the north, but a great change was brought about in the commerce of these regions when the Portuguese, in their enterprising career, appeared on the western coast of Africa about the middle of the fifteenth century, and applied themselves with the greatest energy in opening a peaceable intercourse with the interior. That was the reason why one of the great commercial routes at that time took the roundabout way by Wadan.

The Portuguese even established in the latter place, at such a distance from the coast, a factory, although they preserved it only for a short time. They then entered the Senegal, and pushing continually on along the coast, founded their principal colony El Mina, on the Gold Coast. From this very spot they sent one of their famous embassies, of which we have received information, into the interior, to Musa, King of Songhay.† But it does not seem as if the Portuguese succeeded in opening a steady commercial intercourse with the interior. And certainly the circumstance, that the interior regions in this part of Western Africa are hemmed in by a considerable chain of mountains, is not favorable for commerce on a large scale, although in other respects the road from the Gold Coast appears to be one of the most accessible. But in general the roads are very difficult, and can only be pursued by people on foot.

This is the reason why the European settlements on the coast never became of any great importance, except those on the Senegal and Gambia. And in this respect settlements made in favorable and healthy localities, on the Niger, and on its great eastern branch the Benuwe, would necessarily become of paramount importance. For there is no doubt that, for an extensive European commerce, the various caravan roads through the desert are far too expensive and dangerous in the present unsettled state of these countries, and the value exported and imported along these highroads has of late greatly decreased. But from whatever quarter Europeans may endeavour to open intercourse and regular and legitimate trade with these nations, the first requisite seems to be the strictest justice and the most straightforward conduct; for almost all the natives of the interior of Africa are traders by disposition; and the naked pagans themselves at the least want to barter for beads, in order to adorn their own persons and those of their women.

There is no doubt that if the Europeans go on in such a way a great amount of commerce will here develop itself, and that one or other

† 'Travels,' vol. iv. p. 595.

of the native kingdoms will rise again to great power and strength, such as we see exhibited in former times. For the existence of powerful kingdoms is eminently necessary for the development of legitimate trade in regions torn by almost continual warfare.

*Religion.*—The original worship of nearly all the African tribes was a worship of elements, especially the sun, moon, and fire; besides the worship of the souls of their ancestors, which seems to be common to almost all the African tribes. And it seems as if originally the forms of worship had been less savage and absurd than they are at the present time. Thus the religious rites of the tribes in the interior in general are by far purer than those near the coast.

Most of the pagan tribes in the interior with whom I came in contact, and about whom I gathered information, have not such a developed priesthood, nor such an influential class of sorcerers, as is the case with the tribes near the coast.

We have seen already that it was the Berbers that first brought Islam to Negroland. These were especially the Zenagha or Idawel-Haj, led on by Abu-Bakr-ben-Omar, who died in the year 480 of the Hejra. Thence, from the upper course of the Niger, about Zagha and Silla, the town visited by Mungo Park, Islamism spread over the neighboring countries. But also on the northeastern bend of the Niger, where the great river of western Negroland approaches nearest to Egypt, we find, as early as the beginning of the eleventh century, the Mohammedan religion an essential requisite of royalty with the ruler of the kingdom of Songhay; and about the same period, in the latter half of the eleventh century, we find the Mahommedan religion also adopted by the royal family of Bornu. For everywhere civilization and Islam migrate together, hand in hand with commerce, and the sixteenth century, which was the period of the prime of the kingdom of Songhay as well as of that of Bornu, was also the time when Mohammedan learning flourished most on the Niger as well as on the Komadugu near Birni.

*From the N. Y. Colonization Journal.*

## THE SPANISH OUTRAGE.

LETTERS FROM DISTINGUISHED LIBERIANS.

MONROVIA, September 12, 1861.

Rev. J. B. PINNEY :

*Dear Sir :* Some time in the month of June last, the Government had occasion to despatch the Quail to Gallinas to order away or to bring to trial, just as circumstances might require, a Spanish schooner, which had gone there for the purpose of purchasing slaves. She was found in the river, having discharged her cargo of goods, and bargained for her load of human beings. The officers of the Quail boarded her, with a view of bringing her to Monrovia, to be tried, either for violating our revenue law or for buying slaves within our territory. But during the time of making preparations to carry into effect the order of government an English cruiser, the Torch, went into Gallinas for the purpose also of arresting the slaver, and did seize, and thus set fire to and destroyed her; for which act the Spanish Government became displeased, and ordered one of its armed vessels up here from Fernando Po to chastise us;



and yesterday, at twelve o'clock, the vessel came in, and, without asking any questions, or even visiting the shore, steamed alongside the Quail and fired into her twice with grape and round shot. For endeavoring to suppress the slave trade, within our territory, we are first opposed by the natives and then unceremoniously murdered by the Spaniards.

Great Britain, by an armed force, ought not to have been the first to throw into our face an indignity, by taking out of our harbor last April, before trial, two English trading vessels, schooners, which had openly and willfully violated our revenue law, and thus opened the door for the ingress of every species of insult and contumely that others choose to throw in upon us. Will stronger America and England remain dormant, and look on with indifference, while these outrages are being committed upon a weaker nation, by a barbarous people, against humanity and international justice? I think not. Liberia is the last place to which we can remove and be free, it being our *legitimate home*, and here we will stay, unless otherwise determined by infinite Wisdom, until we die.

Very respectfully and truly yours,

D. B. WARNER.

GOVERNMENT HOUSE, MONROVIA,

September 26, 1861.

REVEREND AND DEAR SIR:—I received your brief note of 7th of August, by Rev. Mr. Blyden, and thank you. The operations are going on at Finley. There are some forty civilized persons out there, about twenty-five of whom are volunteers; the others are workmen, timber getters, carpenters, and masons. The superintendent of that county thinks he can report the receptacle completed there in all of November. The work is being prosecuted as vigorously as can be under the circumstances. The labor on the road from the St. John's to Finley will be resumed the first dry season month—say November. I am pleased that New York and New Jersey are as determined as ever to efficiently prosecute that enterprise. Unless I am greatly mistaken in my views, before the expiration of five years, the influx of immigration from the United States will have attained an annual average of not less than several thousands. A more prudent and humane course cannot be adopted than a timely preparation by the multiplication of interior settlements in our several counties, for the reception, health, and prosperity of the tide that will soon flow in upon us so copiously.

I send inclosed the first number of a bill of exchange for \$414 50, received from Messrs. Johnson, Turpin & Dunbar, on account Seth Grosvenor. I remitted \$750 by the bark Cordelia, hence in July. I wrote to you last week by the U. S. steamer San Jacinto.

Messrs. Johnson & Turpin will give you all the particulars respecting the conduct of the Spanish man-of-war and certain Spaniards on the coast, said to be acting under the authority of the Governor-General of Fernando Po. Suffice it to say that the Quail so disabled the aggressor, the Spanish war steamer, that she had to put into Sierra Leone for repairs. If we have wronged Spanish subjects in any way we are willing to give satisfaction, to make prompt redress, when civilly applied to. But we will never be bullied into measures. And having travelled five thousand miles to secure the liberty we have in Liberia, we will die to a man rather than permit the slave trade to be forced upon us in our territory by any nation under the sun, because of their superior power.

Yours, respectfully,

STEPHEN A. BENSON.

Rev. J. B. PINNEY, Cor. Sec. N. Y. S. C. S.

P. S.—I think it very proper to have one of the high schools at Bassa. Finley seems to be an excellent place for the Alexander High School, since the College and the Methodist Academy here supersede its necessity in this city.  
B.

**SUDDEN LOSSES OF LIFE IN LIBERIA.**—We find record in the *Liberia Herald* of the death of six persons by accident. One was Captain Mungo, of the public schooner Quail, whose life was lost in the attempt to take out the Spanish slave-color from Gallinas river; another was shot by his own fowling-piece, while going out gunning; and four carpenters were upset when crossing the St. John's river at the same place where the Rev. Mr. Cheesman was drowned last year. One more, the saddest of all, was the death of the son of Vice-President Warner, caused by the unexpected discharge of a cannon at Fort Norris, while preparing to repulse the attack of the Spanish war vessel on the Quail. We deeply sympathize with this bereaved father, who has often been called to bow under heavy sorrows.

We are deeply pained to record such losses, because Liberia has no lives to throw away, and because it indicates a carelessness of life quite discouraging to those who seek to enlarge her population.—*Colonization Journal*.

From the Missionary Herald.

## MISSIONS.

*Presbyterian Board of Foreign Missions.*

### GABOON.

**BARAKA.**—William Walker, Missionary; Mrs. Catharine H. Walker; Miss Jane A. Van Allen, Teacher; one native helper.

**NENGENGE.**—Ira M. Preston, Missionary; Mrs. Jane E. Preston; one native helper.

**IN THIS COUNTRY.**—Albert Bushnell, Jacob Best, Epaminondas J. Pierce, Andrew D. Jack, Missionaries; Mrs. Lucinda J. Businell, Mrs. Gertrude Best; Mrs. Mary E. Jack.

Mr. and Mrs. Best, Mr. and Mrs. Bushnell, and Dr. and Mrs. St. John, have returned to the United States, on account of health and other considerations; and the two last have been released from their connection with the Board. Mr. Clark was married, January 1, to Miss Maria M. Jackson, and has resigned his connection with the Board, to labor in the field of the Presbyterian Mission on Corisco island, with which Miss Jackson was connected. The older brethren of the Gaboon Mission, though deeply sensible of the obstacles that have long stood in their way, still cling to their chosen field and work. Mr. Walker thinks the discouragement and trials encountered at the Gaboon are not peculiar to that place; and that no change of locality would give a more hopeful field. There has been more religious interest during the year than for some time before.

### ZULUS.

**MAMPUMULO**—Andrew Abraham, Missionary; Mrs. Sara L. Abraham.

**UMVOTI.**—Aldin Grout, Missionary; Mrs. Charlotte B. Grout.

**ESIDUMBINI.**—Josiah Tyler, Missionary; Mrs. Susan W. Tyler.

**UMSUNDZI.**—Lewis Grout, Missionary; Mrs. Lydia Grout.

**INANDA.**—William Mellen, Missionary; Mrs. Laurana W. Mellen.

**ITAFAMASI.**—Vacant.

**AMANZINTOTE**—Silas McKinney, Missionary; Mrs. Fanny M. McKinney; two native helpers.

**IFUMI.**—William Ireland, Missionary; Mrs. Jane W. Ireland.

**AHMALONGWA.**—Stephen C. Pixley, Missionary; Mrs. Louisa Pixley.

**IFABA.**—Seth B. Stone, Missionary; Mrs. Catharine M. Stone.

**UMTVALUMI.**—Hyman A. Wilder, Missionary; Mrs. Abby T. Wilder.

**UMZUMBI RIVER.**—Elijah Robbins, Missionary; Mrs. Addie B. Robbins.

**STATION NOT KNOWN.**—Henry M. Bridgman, Missionary; Mrs. Laura B. Bridgman.

**IN THIS COUNTRY.**—Daniel Lindley, David Rood, Missionaries; Mrs. Lucy A. Lindley, Mrs. Alvira V. Rood.

Mr. Dohne has resigned his connection with the Board, and the Tablemountain station has been discontinued. The climate, people, and government in this field are such as to give promise of a harvest in proportion to the degree and skill of cultivation. The twelve stations are not very far from the sea, occupying somewhat more than a hundred miles of the maritime district. The ten small churches are gradually gaining numbers and strength, twenty-six new members having been added the past year. Several stations were blessed with a revived state of Religion, and at one, hope was entertained as to the conversion of nearly forty persons. A movement of much interest has been commenced among the converts, in the way of effort to do something for their own people, through their own separate agency, though under the direction of the Missionaries—a kind of home Missionary work; and a native has been set apart for the gospel ministry, who is to receive his support from the native community. The local Government, and the best people of the colony, are in very friendly co-operation with the mission.

From the Home and Foreign Record.

#### CORISCO MISSION, AFRICA.

A MISSIONARY JOURNEY INLAND.—The Rev. W. Clemens sends us the following narrative, written after his return from an exploring journey into the interior, and dated at Alongo, September 16, 1861.

On the 10th of June, after making the necessary preparations, I set out from Corisco with the design of exploring the interior to the east. Having the advantage of the wind, we passed rapidly over the water, and brought up, at dusk, at a Boha town, forty five miles from Corisco. The town was well known, being the same at which brother Mackey and I had passed the night, on a similar visit in 1857.

My first anxiety was, to lay in a supply of fish for the boatmen, for fear there should be a scarcity as we ascended the river. The supply of fish in the town was better than usual, as the people had taken several large fish that day. Supper over, which was served in the real African style, and the news of the town and the river exhausted, we dropped some of the precious seed, praying that it might bring forth fruit to everlasting life.

At midnight we left our kind hosts at Iduma, for such was the name of the town where we had rested, and ascended the Utembani branch of the Muni. Our arrival at Mbenis town, or Dibani, was announced by the boatmen firing their guns. The inhabitants came out and welcomed us by reciprocating our firing. On my last visit I left a teacher at this town, to learn the language, and to make known the truth as he was able. He reported that he had spoken to the people through an interpreter. He had read and explained the Scriptures at worship and on the Sabbath. The inhabitants had attended regularly on his explanations in the reception house of the town. I was detained two days before the man whom I depended on for my guide returned from a neighbouring town. While waiting, I was able to tell them more fully of the plan of Salvation. This is the farthest distance inland that we have located a teacher. The town is situated at the foot of the Sierra del Crystal chain, eighty-five miles from Corisco.

#### *Crossing the Mountains.*

Having completed our arrangements we left Dibani for the east, designing to visit a tribe beyond the mountains. Our company consisted of three natives, two women, exclusive of three carriers who came with me from the coast. One man remained at Dibani with the teacher to take care of the boat in my absence. The women, according to custom in Africa, were the carriers. Each carried a large basket, piled up with plantains, with an addition of cooking utensils, while the men carried their arms simply.

Two hours travel brought us to the ascent of the Somba, the first range of the Sierra del Crystal chain. The path, which was hardly perceptible in some places, lay along the east side of the Somba, when we had ascended to two hundred feet of the summit. At twelve o'clock our party rested on the banks of a small stream, which took its rise farther up the mountain. Here dinner was served, consisting of boiled plantains. The boiling point of the thermo-

meter gave one thousand three hundred and thirty-one feet above the level of the sea.

At four o'clock we passed between the notch of the Somba and Sanga, following along the east side of the Sanga, which runs more to the eastward. One hour afterwards we reached our first encampment. This was a large rock, six feet high, by fifty wide, supported on each end by two other rocks, thus raising it in the form of a half-roof, with one eave on the ground. "Buda ya Sanga," the name of the rock, is capable of sheltering one hundred persons. The range divided at the notch of the Somba and Sanga. The Somba diverged to the west, but our path continued towards the east, along the west side of the Sanga. The thermometer gave, at "Buda ya Sanga," one thousand four hundred and forty-one feet above the sea. The estimated distance travelled to day was twenty-five miles.

At dawn of day the party set forward. The path descended until we struck a small stream thirty feet wide, but very shallow; the marks on the banks, however, showed that in the rainy season the water rose to the height of three or four feet. At eleven o'clock our party stopped to take some refreshment before ascending the highest mountain, which lay immediately before us. The mountain is called "Mevea," which signifies fire. No doubt it derived its name from its rugged ascent. At the base of the Mevea the thermometer gave one thousand feet above the sea.

Before reaching our present resting-place we crossed a stream seventy feet wide. My guide said that canoes could descend it in the rainy season. The marks on the banks showed that the freshets rose to six or eight feet.

*The summit gained—"the streams turned to the eastward." An African "best house in town."*

After much toil we reached the summit of the Mevea where, by common consent, we made a halt to rest. The thermometer gave one thousand seven hundred feet on the summit of Mevea. Our guide urged the party forward, telling us that we had a long distance to travel. Onward we went, for, having passed over the ground twice before, I knew that the native towns were far ahead. Not far beyond the streams turned to the eastward. We followed one of these until a short distance off the native towns. This was the most fatiguing part of the journey, for, with all the care possible, I was thrown into the stream several times by the abrupt banks and slippery stones. With much difficulty, we reached the place of our destination at sunset. Estimated distance traveled to-day, thirty-three miles. Wet and weary, we sought refreshment. Our first favour was a brass kettle of cool water, which, without being fastidious to have it served in a more fashionable vessel, was drunk by all the party.

The best house in town was at our command, which certainly contained all the comforts of the place. The dimensions of the house were twenty feet by twelve. The eaves of the roof were four feet from the ground. The door was so narrow that it was necessary to turn the body to press through the doorway. The luxury of a fire in the middle of the house, with no egress for the smoke, was not to be lightly esteemed, though very hard on civilized eyes. The house would have been a place of rest, had the beds been either rough boards, or had they been made with even surfaces. But to lie on bamboo, five inches in diameter, with the only smooth side resting on logs, to keep the sleeper off the ground, while the round side reminded one of an improved manner of doing penance, was too much even for weary limbs to relish.

These inconveniences were made more comfortable by practice. But the almost insatiable desire to see a white man was extremely provoking. The house was crammed to get a sight of the stranger. The crowd equally gathered around him in the street. The same whoop and halloo saluted his ears wherever he went. Old and young must have a look at him. Any dirty hand was liable, at any moment, to lay hold of his hair, or give a nip at his beard. He was constantly a subject of remark; even his feet could not be passed by without raising the question, whether the white man had any toes, because, for-



sooth, his feet were hid in shoes. To bar the door, which had neither hinges nor latch, was too much like being in a cage. Besides, the smoke was your inveterate enemy, and the idea that some rude hand would push the door aside to look at you, was not very flattering to those within. In justice to their inquisitiveness, it must be said, that it was not rude; the kindest feelings were mingled with their anxiety to see the white man, who, they often said, had come a long journey.

*How the Sabbath was passed.*

Saturday night, of the 15th of June, was the first we passed in our new quarters. The Sabbath abated the excitement of yesterday, except some strangers came from other towns. To become all things to all men, constrained us to submit to many things which would otherwise have been insufferable.

Not knowing whether I could communicate with the inhabitants, I went into the reception house, and had some of them called in. After a little conversation, I was able to speak to them through two interpreters. One heard Benga, and spoke M'uko or Bondemo, and the other spoke to the audience partly in Bondemo and partly in Pangwe.

The gospel plan of salvation was unfolded to this untutored tribe, who had never felt the gentle beams of the Sun of Righteousness in their darkened understandings. Great is the mystery of godliness to them—God manifest in the flesh. Their hearts are indeed hard, but who can tell whether some of them may not be found on the right hand at the great day. To the missionary, it is one of the pleasantest thoughts of his life, that he held up Christ before them for the first, and perhaps the last time. The promise is sufficient to reach even unto them in their native wilds. "My word shall not return to me void." They asked several questions about what was said to them, and showed that they would willingly receive a minister to dwell among them. The Sabbath passed pleasantly.

On the 17th, we visited five more towns of the same tribe. The last town gave two thousand two hundred and twenty-nine feet above the level of the sea. We arrived at the last Pangwe town at twelve o'clock. Estimated distance travelled to-day fifteen miles. According to my computation, we were one hundred and fifty-five miles from Corisco. Having discovered that my guide did not fulfil his promise in taking me in the direction I had desired to explore, I signified to him that I would return to the second town we had visited. He was unwilling to return, and I set out with my carriers, and reached the town at six o'clock. My guide and his followers returned the next day. We made preparations for returning to the coast the day following.

*Returning to Corisco—Fears of the People.*

We were two days on the road going back. There was the same tedium of travelling. Three natives joined our company, to carry some produce the Bondemoes had purchased. My guide, having neglected to take me in the direction he had promised, knew that he had laid himself open to censure. I told him frankly that he had not fulfilled his promise. When we arrived at Mbenis town, he felt that he had partially lost my favour, and was fearful he would not receive pay for his services as my guide. Since our departure, a woman belonging to his family had died. She lived in Hobi, and had married a man of the Benga tribe. The law of witchcraft would justify the Bondemoes in retaining a man belonging to the same tribe till the matter was settled. Things being so complicated, the men who came with me from the coast began to fear that one of them would be retained in custody. One of them said there appeared no hope of their release; but as the Lord brought the children of Israel out of Egypt against all human probability, if we trusted in him he could deliver us also. I did not share in their fears, and as the result proved, there was no particular cause of apprehending trouble. This may be taken, however, as an evidence of our influence among even these heathen bushmen.

On the 20th of June, we left our friends at Dibani, and began to descend the river. The teacher remained to explain the Word of God to the Bondemoes. We had not gone far before we heard that the Corisco people were expected to enter the river to make war on an offending tribe. None of the boatmen



wished to incur the possibility of being shut in the river, and chased by war canoes. Our descent consequently was rapid. I called on my old friend Mateva, where we had another teacher. He gave us shelter, and we rested our weary limbs. I had determined to spend the Sabbath with him, but the fears of the heathen prevailed. Mateva expressed many regrets as we departed, but yielded to our importunity. A eleven o'clock, Saturday night, we reached Large Uobi, and spent the Sabbath with our licentiate. On Monday, the 24th of June, we landed at Corisco, making the fifteenth day of our journey.

*When and how to reach the interior.*

The prospects of entering the interior, if that is desirable, must be a work of time. The people of Corisco and the inhabitants living on the river manifest no desire to interfere with our operations. But the more uncivilized tribes, on the head waters of the Muni, are not willing that we should pass by them to form stations. There is a natural division of the tribes made by the great chain of mountains which separate the coast tribes from those east of the mountains. Could our laborers succeed in passing this dividing line, no barrier need be apprehended to the free ingress of the country. At present there is a misapprehension of our design in going through the land, and living in certain localities. They have but one opinion of white men. Indeed, the word, white man, signifies, with them, a foreigner, who comes to trade. Their trade is their only means of subsistence, and every man expects to become a tradesman, if possible. This false estimate of the missionary, tends to shut up the way to more distant fields of labor.

The native helpers will do much to remove these wrong impressions. As they will be able to live among those unacquainted with the missionary they will give them a better knowledge of the gospel of Christ. I have good reason to suppose that the matter of trade influenced my guide in the exploration just completed. I am confident he could have no sinister motive, other than an unbounded covetousness. The guides of all our explorations manifest the same uneasiness when a desire is made known to go beyond them. There is no combination formed to resist the advance of the truth; but each individual wishes to "make his fortune" before his neighbor makes his. Kindness and patience will conquer all the wicked devices of Satan to hinder the spread of the gospel.

The exigencies of the mountain region would require a station on this side of the mountains which could communicate with stations on the east and south-east. The Pangwes, who occupy the country east of the mountains, will certainly be down on the Muni in a few years. They would welcome a teacher among them, but they are completely in the power of their neighbors, who hold the highways. A brother would need much of the spirit of Jesus, to be separated from his brethren on the coast and to live among them. But all things are possible with God. He who could raise up the persecutor Saul, and make him a missionary, can baptize his young servants here with the same Spirit. We need not be unnecessarily anxious. The work is the Lord's. There is no doubt but that the influence of the gospel will cross those mountains. The way seems to be prepared already. When the Spirit of God opens the way, "a highway will be there," "that the redeemed of the Lord will return, and come with singing unto Zion." Yours, &c.

W. CLEMENS.

CORISCO.—*Ten years ago* the first missionaries were sent to Corisco. Now there is a presbytery, a church of sixty-three members, including fifty-two converts from heathenism, and forty more are seeking a spiritual knowledge of Christianity. There is an eldership, including three native converts, all candidates for the ministry. There are sabbath schools, numbering one hundred and sixty pupils.

**DARKNESS THAT CAN BE FELT.**—One of the Wesleyan missionaries in Caffaria writes: It is astonishing how ignorant many of the natives are as to the nature of God and divine things; even those who do occasionally listen to the word preached. One day the missionary asked a man who he thought God was. "O," said he, "you are God." "How come you to think so?" "Why don't you stand up there (in the pulpit) on a Sunday, and read and speak to us out of the book? Therefore you must be God."

Not long since Mrs. Longden asked a female if she ever prayed. "O yes," she said, "I always pray." But when do you pray?" "I pray when I go to cut firewood." "And what do you say when you pray?" "I say, 'O Lord, give me strength to cut this wood down.'"

The morning star of religious knowledge, like the ancient promise, lingers long in their mental horizon ere we see the dawn of day. And till then, much patience, perseverance, and prayer, are required to teach the *young idea* how to shoot. Their odd remarks are sometimes very amusing. An Englishman and his interpreter were passing through the country, and in the road met with a raw native, to whom they began to tell the story of the Saviour's death. The man listened very attentively; but after a while, he turned to the interpreter and said: "Don't you believe a word of it. It is those English people who have murdered Jesus Christ, and they are afraid, and now they have come to this country, that they may fasten the guilt on us. That is no guilt of ours." But thank God, though the land is dark "the morning cometh."

**THE LIVINGSTONE EXPEDITION.**—Intelligence had been received from Drs. Livingstone and Mackenzie to May 15th. All were in good spirits. They had failed in as ending the Ruvuma, on account of its being too late in the season. The *South African Advertiser*, of September 21st, gives the following interesting details of the expedition. "The expedition had failed in their ascent of the Ruvuma, but only because they had attempted it too late in the season; and Dr. Livingstone writes very confidently of its importance for the future commerce of that coast with Lake Nyassa and the interior. From the Ruvuma mouth the party returned in the Pioneer to the Comora Isles, to take the missionaries left there on board; and thence they proceeded to the Zambesi, entered it successfully, and had got up to the Shire when the last letters left. In a few days they were to continue their voyage up that tributary to the Zimba mountain, and Dr. Livingstone was to accompany them, to direct the selection of an appropriate site for the future mission. All were in excellent health and spirits."

**DESTRUCTION OF A CHURCH AND MISSION PREMISES IN WEST AFRICA.**—The Rev. Henry Caswall, Vicar of Figheldean says: "As Secretary and Treasurer (in England) for the West India Mission to Western Africa, I have this day received from the Acting Chief of Fallangia, and from the Rev. J. H. A. Duport, the black missionary, a sad account of the destruction by fire of the church, school, and mission premises erected a few years since under the direction of the late Chief Wilkinson. The whole of the mission property is destroyed, including the cotton-gin sent out this year to assist the natives in developing the rich resources of their country." From the letter of the Chief it appears that "some grass having been lighted to burn out some ants, on the 24th of September, unfortunately the flame went up, and caught the thatch, and burnt down the mission-house and the church." The church was being rethatched, but help was required for the rebuilding of the mission-house, and for this Mr. Caswall makes an appeal.

**DISCOVERY OF DR. BAIKIE.**—By the arrival of the Ethiopie with the West African mails, we are placed in possession of news of the long-lost African explorer, Dr. Baikie, regarding whose fate there has been so much speculation. It will be remembered that Dr. Baikie was attached for some time to the Niger expedition, and the last heard from him, until the present time, was upwards of two years ago. Since then the fate of himself and his assistant was a mystery, but it was generally believed that he had either perished from the sickness and fatigue incident on his explorations, or that he had fallen a victim to some of the savage tribes of the country. We are, however, glad to say that the adventurous explorer and his assistant have, at last, been discovered alive and well, after a residence of two years amongst the natives, during which time they were without communication with Europeans. During his two years' sojourn among the natives, the Doctor enjoyed tolerable good health, and had likewise made some interesting researches in connection with the exploration of the Niger. The last advices left Dr. Baikie at the confluence of the river.

## THE DUTCH CHURCH IN SOUTH AFRICA.

We copy from the South African *Advertiser* of July 13th, the following memorandum, from which it will be seen that the Dutch Reformed Church in the colony, far from being apathetic and indifferent as to its proper duties, is greatly increasing in activity and efficiency :

## MEMORANDUM OF WHAT THE DUTCH REFORMED CHURCH HAS DONE, AND IS DOING IN THE COLONY.

At Ceres, the Dutch Reformed Church has built a church and parsonage, and a chapel for the colored people; and furnished an endowment of £300 a year.

At Sutherland, built a church, and furnished an endowment of £250 a year.

At Victoria, built a church, and furnished an endowment of £250 a year.

At Middleburg, built a church and parsonage, and furnished an endowment of £300 a year.

At Colesberg, raises £100 a year.

At Hanover, built a church and parsonage, and pays the minister £300 a year.

At Aliwal North, built a church and parsonage, and furnished an endowment of £300 a year.

At Burghersdorp, built a church and parsonage, and contributes £100 a year toward their minister's support.

At Adelaide, furnished an endowment of £200 a year.

At Stellenbosch, built a church, and gives £100 a year for house-rent.

At Oudtshoorn, built a church and parsonage, and furnished an endowment of £300 a year.

At Bredasdorp, built a church and parsonage, and adds contributions to the Government salary.

At Dordrecht, built a church and parsonage, and pays the minister £300 a year.

At Queen's Town, built a church and parsonage, and pays the minister £300 a year.

At Montagu, built a church and parsonage, and furnished an endowment of £300 a year.

At Robertson, built a church and parsonage, and furnished an endowment of £300 a year.

At Ladysmith, built a church and parsonage, and furnished an endowment of £150 a year, added to the Government salary.

At Wynberg, built a church and parsonage, and furnished an endowment of £100 a year, added to the Government allowance.

At Simon's Town, built a church.

At Franche Hoek, built a church and parsonage, and adds contributions to the Government allowance.

At the Paarl, built a church and schools.

At Wellington, built a church and parsonage.

At Darling, built a church and parsonage, and furnished an endowment of £250 a year.

At Hopefield, built a church and parsonage, and added £100 a year to the Government allowance.

In Cape Town, built two churches, at a cost of £30,000, and contributes at least £700 per annum for church and beneficent objects; has moreover lately spent £1200 for school-room and house for schoolmaster in Bree's reet, and pays schoolmaster £100 a year; pays another schoolmaster at Rogge Bay £100 a year.

It has instituted a Theological Seminary, endowed with extensive buildings for residence of professors and accommodation of students, and a fund amounting already to at least £7,500, which continues to be swelled with additional liberal contributions.

It has continued to spend at least £2500 per annum for the education of its theological students in Europe.

It has contributed for missions last year £900.

It has raised a fund, already amounting to about £13,000, to provide for the widows of its clergy.

It has lately contributed £1740 for the deputing of one of its clergy (Dr. Robertson) to Europe to procure clergymen, missionaries, and schoolmasters; and already by that means, there have been engaged nine clergymen, two missionaries, and four schoolmasters.

It has lately, in one country town, raised £600 for the dissemination of religious books about the country.

Numerous munificent donations (in one case £1500) have been made to individual clergymen.

## INTELLIGENCE.

VISIT TO HARRISBURG AND MOUNT COFFEE, LIBERIA.—While the ship spent a few days at Monrovia, the Rev. J. L. Mackey, on his way to Corisco, embraced the opportunity of paying a short visit to two of the inland stations in Liberia. He was accompanied by Mr. B. V. R. James, long an excellent teacher employed by the Board in Monrovia. Mr. Harrison was formerly a slave in one of our southwestern States, but was redeemed by the liberality of Christian Friends who knew him. Mr. Miller was formerly of the Ashmun Institute. Mr. Mackey's letter is dated at Monrovia, August 24, 1861:

On last Monday morning Mr. James and I started on a visit up the St. Paul's. I was anxious to visit Simon Harrison's place, which I had visited, in company with Rev. D. A. Wilson, six years ago; and if time would permit, to go on as far as Mt. Coffee, the new station commenced by Rev. A. Miller \* \* \* \* \* We found Uncle Simon and his people all pretty well, and his place much improved since I was there six years ago. He has his grounds in very good order. His wife shows some taste in gardening and cultivating flowers about the yard. He has an orchard of coffee trees, which look very vigorous and thrifty, and are now in full bearing. At table we were treated with coffee of his own growing, sweetened with sugar made on an adjoining plantation. The agricultural operations on the river have advanced since my visit in 1855. In the evening, about eight o'clock, all the people of the station, amounting to twenty or twenty-five, were collected for worship. I was requested to conduct the worship and address them. There was very good attention. The old man seems very devoted; but told me he felt a little "disheartened" in his work. There has been some discontent stirred up among the members of the Church where he preaches, and he feels very sad about it. The circumstances will probably all be communicated to you, if they have not been already. He is a very kind-hearted old man, but not at all a strict disciplinarian over his household. \* \* \*

Early in the morning we prepared to go on to Mr. Miller's place. Mt. Coffee lies off from the river, and the only way to get there is to go on foot from Harrisburg, or in hammock. Mr. James was not very well, so he took a hammock, and Mr. Miller [who had joined us at Harrisburg] and I went on foot. We walked the distance out in two hours and twenty-minutes, and did not walk very rapidly. On our return we walked very fast, and made the distance in two hours. So that it does not exceed eight miles; and as Harrisburg is twenty-three from Monrovia, Mt. Coffee does not exceed thirty-one miles from Monrovia, and in a direct line from the sea may be a little over twenty.

Mr. Miller has commenced work on quite a large scale. His dwelling-house is a two-story frame, thirty-feet long by sixteen wide, and cost six hundred dollars. It is roofed with shingles: the boards and shingles all made in the place. He put up a boys' house which cost, he says, two hundred dollars; a fowl house made of sawed stuff, and roofed with shingles. His dwelling is fitted with glass windows. One large room on the lower floor is used as a school-room and Chapel. He has living with him ten Liberian orphans, and he took fifteen of the recaptured Congoes. Two of these last have died, leaving thirteen. Two of these are very much emaciated, and will probably not survive long. There are several native towns within a few miles, but I had time to visit but one of them. Some natives came in while I was there. His people were called in, and I had an opportunity of addressing them. Some of the boys read verses in the Bible, and all joined in singing. There are two hundred acres in the tract of ground on which Mr. Miller lives. It has been surveyed and appropriated by the Government to the Mission. \* \* \* \*

Mr. Miller and Uncle Simon both came with us on our return to Monrovia, where we arrived about eight o'clock on Tuesday night.—*Foreign Missionary.*



**AFRICA AND AFRICANS.**—We go to Africa, and where, at the beginning of this century, the Hottentot, and Fingoe, and Kaffir were shot down without mercy, there we find a people, 100,000 in number, saved from destruction, brought to Christ, and adorning the doctrine of the Savior whom their fathers never knew. We go to the negro settlements in the West Indies, and how many thousands there have become Christians; redeemed not only from the slavery of earth, but from the slavery of sin! They who only thirty years ago were sold in the open market have proved the most liberal supporters of Gospel schemes that the modern Church has known, and were the first converts to maintain ministers of their own.

**AFRICAN COLONIZATION**—Now England is straining every nerve on India, and by promptly acknowledging the Liberian Government, and placing suitable Consuls, who will sympathise in the development of the Colony, and giving the "contrabands" leave and assistance to settle there, an intercourse may be opened that shall really make Monrovia a second Carthage in opulence, and ourselves the recipients of a considerable tide of wealth.

The Colonization organization has carefully avoided all broils and quarrels; but it has laid the foundation for greater usefulness to Africa than any exertion yet made for it, and now is the time that will be a crisis in its fate. The Pennsylvania Society is located among us in this city. It is thoroughly loyal, and ought to be taken up; and its great objects in every way promoted by the Government, and by private assistance of a more extended character. If it has so far been thought by some to be too much under the control of Southern men, now is the time that that stigma can and will be forever wiped away from it. \* \* \* \* Thus far the Colonization Society has been taking charge of these captured Africans in immense numbers. They need more emigrants from America to keep the Colonies from degenerating, and to enable them to extend an influence over the interior. Our knowledge of that interior is daily augmenting. Nearly the whole continent, from the Cape of Good Hope up to the mouths of the Nile has been explored by travellers and Missionaries. Our own citizen, Du Chaillu, has been foremost in this work. The Colonies are pushing into the interior with their most profitable traffic, and we have only to hold out the least inducements to draw the tide of this wealth; or most of it, to our own shores. Thus far the jealousy of all that favored the rise of the negro race, has kept down much of the sympathy that would otherwise have been expressed for the Colonization movement, and for African improvement. But now another state of things is dawning, and henceforth the policy of the United States will be the elevation of the negro race as much as possible. The example of Liberia will be the best means of showing what can be done in this direction. There they are now founding a college, with a pretty full corps of professors, much after the American pattern. Nor can there be any doubt that with a little fostering care just now, much may be done to benefit the millions of Africa for all future generations, and to build up a commerce that is to be more important than any as yet undeveloped.—*Ledger*.

#### FUGITIVE SLAVES IN WASHINGTON.

DEPARTMENT OF STATE, Washington, Dec. 4, 1861.

*To Major General George B. McClellan, Washington :*

GENERAL: I am directed by the President to call your attention to the following subject :

Persons claimed to be held to service or labor under the laws of the State of Virginia, and actually employed in hostile service against the Government of the United States, frequently escape from the lines of the enemy's forces, are received within the lines of the army of the Potomac.

This department understands that such persons afterwards coming into the city of Washington are liable to be arrested by the city police, upon the presumption arising from color that they are fugitives from service or labor.

By the 4th section of the act of Congress, approved August 16, 1861, entitled an "Act to confiscate property used for insurrectionary purposes," such hostile employment is made a full and sufficient answer to any further claim to service or labor.

Persons thus employed and escaping are received into the military protection of the United States, and their arrest as fugitives from labor or service should be immediately followed by the arrest of parties making the seizure. Copies of this communication will be sent to the Mayor of the city of Washington, and to the Marshal of the District of Columbia, so that any collision between the military and civil authorities may be avoided.

I am, General, your obedient servant,

WM. H. SEWARD.

**RECOGNITION OF LIBERIA.**—Among the measures recommended by the President, is the recognition of the Republic of Liberia. The subject has already been brought up in Congress. Liberia is not a large nation; but is doing a good work in the cause of civilization. It is estimated that 800,000 natives are under its meliorating influence, though there are in the colony itself but 14,000 persons; and that 4,800 slaves were landed there last year, many of whom were sent to the missionary establishments, and others to industrial and farming schools, where they learn English and Christian truth, and are brought up in a manner to ensure the greatest development of their physical and moral faculties. It has done much to suppress the slave trade, and to promote lawful commerce, to introduce enlightened government in the midst of anarchy, and to advance the evangelization of Africa.

In all respects the young Republic must be acknowledged to honor the land of its birth, by a successful exemplification of our principles in a distant country, and through many obstacles. Having been already recognized by the principal nations of Europe, there does not seem to be any good reason for withholding that act of justice on our part.

**A DELIGHTFUL REGION.**—The following, from the Philadelphia *North American*, will be read with interest.

The district of country immediately east of Liberia is doubtless one of the most inviting and salubrious yet known on the continent of Africa. As far as penetrated, it is proved to be high and healthy, and peopled with industrious, intelligent and populous tribes. Aggressive movements are making by the Liberians against African barbarism and degradation, and it is proposed to establish settlements in this direction. The Rev. Jacob Rambo, of this city, and for several years a zealous laborer in episcopal missions in western Africa, lately ascended the Cavalla river, which empties at Cape Palmas, to the new interior mission station at Bohlen. He describes the banks of the river as "more elevated and more beautiful and picturesque as one advances toward the mountains. We saw much to interest us in nature, and as missionaries, much to interest us in the number and character of the natives."

"The scenery at the rapids and falls is fine; numerous islets covered with shrubbery, combined with the dashing, foaming waters at the falls and below, and the grand mountain scenery, made up an interesting picture. . . . This

is a most beautiful rolling country. At least twenty-five mountain peaks rise around the station (Bohlen) in all directions within twenty miles; the highest is perhaps twelve hundred feet. . . . I have passed three days and a half most agreeably in this mountain region. My health is excellent. I have especially enjoyed the natural beauty and grandeur of the country. When naturally and spiritually considered, this wilderness and solitary place shall be glad for them, and this desert shall rejoice and blossom as the rose, this will become one of the fairest corners of God's beautiful earth."

THE last census shows a colored population of 10,831 in the city of New York, which is a decrease in ten years of 2,948. The total number of foreign birth is 340; born in slave States (principally Virginia and Maryland), 1,508; born in free States, 8,983. The number of children attending school within the year was 1,387; number of persons over 20 years of age who cannot read and write, 1160. Out of the 10,831 colored persons in the city, 3,561 are under 20, and 7,270 over 20 years of age. The number of families in the same population is 1,209. About one-half live in three wards—the Fifth, Eighth, and Fourteenth. The Eighth ward contains no less than 2,685. Out of the 10,000 and over, 85 are returned as owners of real estate. The value of all real estate owned by negroes is put down at \$456,475. The highest value of real estate owned by a single individual is \$60,000. He is half white, gave his occupation as that of waiter, and said he was born in Massachusetts. Another mulatto, a cook, says he is worth \$50,000. The total value of personal estate is stated at \$113,785.—*Col. Journal.*

**LIBERIA.**—Of this field we have said there are tokens of advancement, of decided advancement, which we are glad to tell to the Church. The first we notice is their increasing desire for religious knowledge. This is apparent in the increasing number of religious periodicals which they are ordering from this country; and then they are in *haste* for such knowledge, and can no longer submit to the delay of the swift ships—they remit the price of papers and postage in advance, and so obviate all delay. The next item we notice is their apparent purpose to help themselves to a more universal knowledge of what with us is considered fundamental in the education of our children, and to this end they are multiplying their common schools and Sunday-schools and furnishing them with the best text books, and this too at their own expense. Thirdly, as evidence confirmatory of the above, there is more character in the ministry, more in the membership, more stability; so that whatever progress is now made is more real, and gives promise of a more rapid and successful enlargement of our work in this interesting field at a very early day.

**THE AFRICAN SLAVE TRADE.**—From the Report of the Secretary of the Interior it appears that: .

By an order of last May the execution of the law for the suppression of the slave trade was confided to this department. The Secretary convened the marshals of all the loyal Atlantic States at New York, and explained to them all the devices of the traffic. The result of their energy has been the capture and condemnation of five vessels. One person has been convicted as the captain of a slaver, and sentenced to death, the first instance of a capital conviction on record; and another has been found guilty for fitting out a slaver at Boston. Within a little more than a year, 4500 Africans, recaptured by our cruisers, have been taken into the Republic of Liberia, through the agency of the American Colonization Society.

**ANOTHER DAHOMEY MASSACRE.**—Another of those diabolical massacres, which are a stigma on civilization, was about to be carried into effect at Dahomey. The canni-

bal King was going to have another "grand custom." This sacrifice is to celebrate the new yam season, and the preparations were to have been of the most complete character. All the principal natives and traders at Lagos had received invitations to be present to witness the ceremony of cutting off the heads of about 2000 human beings. From this it would appear that the protest lately made against such acts of barbarism by the British Government, through the late Mr. Consul Foote, has had no effect.

**WHERE TO PUT THEM.**—So many fugitive negroes are collecting in Kansas, that the inhabitants there are becoming much perplexed in seeking to dispose of them. A letter to the Chicago Tribune, dated Camp Hunter, Kansas, Dec. 21st, contains the following paragraph:—

"The vast number of contrabands arriving daily at the various border towns within this State, is exciting considerable interest in the Haytien Colonization Society. It is proposed to establish a contraband line of transportation from here to some railroad point in Iowa, and thence by railroad to your city; where they will be taken charge of by the general agent of the Haytien Emigration Society, who has authority from the Government of Hayti to furnish transportation for one hundred thousand emigrants from any point East of your city to Hayti. How efficient this movement may be we are not able to say; but that something should be done for the comfort and welfare of the refugee slaves arriving here from time to time, is a matter beyond dispute."

It is plain that a thoroughly organized system of African colonization must be adopted, should the number of fugitives from the Slave States greatly increase. They would impoverish any community where they might fix themselves, unless sent out of the country or maintained by the Government under some plan of apprenticeship like that adopted by the Emperor of Brazil.

**"UNCLE SIMON."**—Many of our readers will remember this man, formerly a slave in one of our South-western States, but who was redeemed by the liberality of friends. He then removed to Liberia, and became a missionary of the Presbyterian Board of Foreign Missions. The Rev. J. L. Mackey lately visited him at his station, (Harrisburg, twenty-three miles from Monrovia,) on the Saint Paul's river, and under date of August 24th last, remarks:—"We found Uncle Simon Harrison and his people all pretty well, and his place much improved since I was there, six years ago. He has his grounds in very good order. His wife shows some taste in gardening, and cultivating flowers about the yard. He has an orchard of coffee trees, which look very vigorous and thrifty, and are now in full bearing. At table we were treated with coffee of his own growing, sweetened with sugar made on an adjoining plantation. The agricultural operations on the river have greatly advanced since my visit in 1855."

#### FUNERAL OF A DRUMMER BOY.

There was a military funeral at Camp Kalorama, Washington, on Saturday. On Friday, Joseph Winters, one of the drummers of the N. Y. Nineteenth, was drowned while bathing. An army correspondent thus refers to the sad event:

He was a pleasant, good boy, and his sudden death made a deep impression in the encampment. His body was brought up from the creek and laid beneath a new tent pitched to receive it, under the trees on the north side of the parade ground. The men stood in silent rows in front of the tent until sundown, while a guard detailed for that purpose paced slowly back and forth. A letter was found in Joseph's pocket from "Cousin Susie," and as his comrades thought that he had no parents or brothers or sisters living, his captain wrote to her.

A little barefooted fellow, about eight years old, stood on the land where Joseph's body was recovered by the divers, and when the surgeon, promptly on the spot, was vainly endeavoring to start the water-clogged wheels of life, the little barefooted fel-



low walked in silence up the hill side with the men who carried the body, following close behind; and there he stood before the tent curtain in serious stillness. At last he spoke, with respectful manner, and clear manly enunciation, to one of the field officers:

"Will you be so kind as to tell me, sir, whether he was a good boy?"

"I believe that he was, my little fellow, but I did not know him very well."

"Has he a father or mother, sir?"

"Why do you ask, my boy?"

"Because I hope that he did not have a mother, sir, or a father; they would feel so badly to hear that he was drowned." The officer cleared his throat and the little fellow went on. "And if, sir, he has no mother or father, and if he was a good boy, I am glad."

"Why glad, my boy?"

"Because, sir, I think it was the best time for him to be taken away."

"Why the best time?"

"Because, sir, what the Lord does is always best." The funeral sermon was preached, the regiment attended the funeral, and the usual volley was fired over the grave.

*Memorial of the American Colonization Society to the Congress of the United States.*

COLONIZATION OFFICE,

WASHINGTON, January 1, 1862.

*To the Hon. Senate and House of Representatives*

*of the United States of America in Congress assembled:*

THE EXECUTIVE COMMITTEE OF THE AMERICAN COLONIZATION SOCIETY observe with deep interest that the President of the United States has, in his late Message, recommended that the Republic of Liberia should be acknowledged as Independent. They also notice his recommendation of some plan of Colonization for free people of color in some climate congenial to them. It seems proper to represent that the American Colonization Society was organized in this city in December, 1816, by eminent statesmen and philanthropists from both of the two great sections of the Union, in a spirit of good will towards free people of color and the African race; that they declared it to be their purpose to act in co-operation with our General Government; that from that Government they then received, and have since continued to receive, some countenance; that as the great field for their enterprise they selected Africa as the best home for the independent free national existence of black men; that Providence has remarkably prospered their endeavors, so that a Christian Republic has risen upon the western shores of that land, extending its possessions and jurisdiction nearly six hundred miles along the coast and over numerous and populous tribes of native Africans; a Republic animated and regulated by the elements of order, education, growth, and social improvement. Civilized and Religious Institutions have arisen and multiplied, the slave trade has been suppressed, and a Christian State of progressive power and unspeakable beneficence attracts the eye and thoughts of uncounted barbarians.

While many weighty considerations, social, political, and economical, point to Africa as the home for her exiled descendants, moral considerations show clearly, that no other region of the world opens before free men of color such broad avenues to usefulness, happiness, and national renown.

These views of the statesmen and philanthropists who founded this Society, were expressed in a memorial\* to Congress during the first year of its existence, and have been prosecuted by it since, with inadequate means, but earnest zeal and energy. The experience of the Society has demonstrated the ennobling power of liberty—that high inducements prompt to high achievements; and thus far has Liberia risen in character and hopes, because so grand a prospect has spread out before her, and she has stood unchecked and unembarrassed by the competition of powerful civilized nations. She occupies a country exhaustless in resources, and there is nothing to impede her growth. To say nothing of her gold and other mineral productions, the soil of Africa is well adapted to the culture of coffee, cotton, the palm tree, and the sugar-cane, and all the rich and varied productions of tropical climates.

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\* NOTE.—The late General WALTER JONES was the author of this first memorial, from which we present a few sentences :

“ Your memorialists beg leave to suggest, that the fairest opportunities are now presented to the General Government for repairing a great evil in our social and political institutions, and at the same time for elevating, from a low and hopeless condition, a new and rapidly increasing race of men, who want nothing but a proper theatre to enter upon the pursuit of happiness and independence in the ordinary paths which a benign Providence has left open to the human race.

“ These great ends, it is conceived, may be accomplished by making adequate provision for planting, in some salubrious and fertile region, a colony to be composed of such of the above description of persons as may choose to emigrate; and for extending to it the authority and protection of the United States, until it shall have attained sufficient strength and consistency to be left in a state of independence.

“ It may be reserved for our Government—(continued these memorialists, in a spirit of prophetic sagacity)—the first to denounce an inhuman and abominable traffic, in the guilt and disgrace of which most of the civilized nations of the world were partakers—to become the honorable instrument, under Divine Providence, of conferring a still higher blessing upon the large and interesting portion of mankind benefitted by that deed of justice, by demonstrating that a race of men composing numerous tribes, spread over a continent of vast and unexplored extent, fertility and riches, known to the enlightened nations of antiquity, and who had yet made no progress in the refinements of civilization; for whom history has preserved no monuments of art or arms; that even this hitherto ill-fated race may cherish the hope of beholding at last the orient star revealing the best and highest aims and attributes of man. Out of such materials to rear the glorious edifice of well ordered and polished society, upon the foundations of equal laws and diffusive education, would give a sufficient title to be enrolled among the illustrious benefactors of mankind; whilst it afforded a precious and consolatory evidence of the all-prevailing power of liberty, enlightened by knowledge, and corrected by religion. If the experiment, in its more remote consequences, should ultimately tend to the diffusion of similar blessings through those vast regions and unnumbered tribes, yet obscured in primeval darkness, reclaim the rude wanderer from a life of wretchedness to civilization and humanity, and convert the blind idolater from gross and abject superstitions to the holy charities, the sublime morality and humanizing discipline of the Gospel, the nation or the individual that shall have taken the most conspicuous lead in achieving the benignant enterprise, will have raised a monument of that true and imperishable glory founded in the moral approbation and gratitude of the human race, unapproachable to all but the elected instruments of Divine beneficence—a glory with which the most splendid achievements of human force or power must sink in competition, and appear insignificant and vulgar in the comparison.”

But the most precious fruits of the enterprize of this Society are to be seen in the moral and intellectual power of the men of Liberia.

There is little prospect of securing a permanent home for a large number of our people of color on this continent, or the adjacent islands; nor in any other country than Africa does their future for happiness, security and political independence appear inviting. Liberia will naturally secure the sympathy of the more powerful civilized nations—from her remoteness she will have little cause to fear oppression—and deriving high advantages from their friendly intercourse, she will be disposed to reciprocate them.

The Executive Committee are, then, confirmed in the views of the Fathers of the American Colonization Society, and see with pleasure the attention of Congress invited by the President of the United States to the interests they involve. These interests are to freedom, humanity, commerce, civilization and religion, immense. The commerce of Africa already attracts the attention of many nations, and when her people shall be taught her resources, and be trained to habits of civilization, she will become one of the richest marts of the world. Thus all our benevolence towards her children will be rewarded—their afflictions converted into blessings, and Africa and America rejoice in mutual benefits under the benign Ruler of Nations.

The Committee are well persuaded that the multiplication of Christian settlements of free colored people on the coast of Africa, and especially that an annual appropriation to aid the removal and support of such persons in Liberia, will result in great benefits to those people and to the United States. And for these great ends the Executive Committee of the American Colonization Society will ever pray.

R. R. GURLEY, Cor. Sec. A. C. S.,  
WM. McLAIN, Financial Sec. A. C. S.,  
S. H. HUNTINGTON, of the Ex. Com.

## RECEIPTS OF AMERICAN COLONIZATION SOCIETY,

*From the 20th of November, to the 20th of December, 1861.*

### NEW HAMPSHIRE.

By Rev. F. Butler, \$91.84.—	
Acworth—Cong. Church and Society, in aid of the first New Hampshire emigrant, . . . . .	9 00
Bedford—A lady, . . . . .	25
Campton—John Pulsifer, Mrs. Martha L. Pulsifer, \$10 each, in aid of the first N. H. emigrant, . . . . .	20 00
Francestown—Hon. Wm. Bixby, \$10, Israel Batchelder, \$2, T. B. Brad- ford, \$1.50, Rev. Charles Cutter, \$1.20, P. H. Butterfield, Miss Ona Hopkins, \$1 each, Others \$1.50—in aid of the first N. H. emigrant, . . . . .	18 00
Hancock—Cong. Church and Society, in aid of the first N. H. emigrant, . . . . .	10 09
Keene—Hon. Josiah Colony, \$5, Dr.	

Daniel Adams, \$4, Rev W. O. White, A friend, \$3 each, Hon. John Prentiss, Rev. Z. S. Barstow, D. D., Rev. J. A. Hamilton, \$1 each, in aid of the first N. H. emigrant, . . . . .	18 00
Manchester—Hon. G. W. Morrison, \$5, Hon. Wm. C. Clarke, D. C. Gould, \$3 each, J. Hersey, \$1.50, P. H. Chandler, John P. Newell, Hon. S. Upton, Mrs. Mace Moul- ton, \$1 each, in aid of the first N. H. emigrant, . . . . .	16 50
	<hr/> 91 84

### VERMONT.

By Rev. F. Butler, \$61.21—	
Brookfield—By Luther Wheatly, Esq., Simon Colton, \$4, J. S. Allen,	

Reuben Peck, Luther Wheatly, \$1 each, . . . . .	7 00
Newbury—Cong. Church and Society, \$13.21, Freeman Keyes, Esq., \$24, for life membership of Ed- ward P. Keyes, . . . . .	33 21
Springfield—Cong. Church and So- ciety, in part to constitute Rev. John W. Chickering, jr., a life member, . . . . .	20 00
Windsor—Charles H. Tarby, . . . .	1 00
	61 21

## MASSACHUSETTS.

Granby—Legacy of Samuel Ayres, decd., to Am. Col. Society, re- ceived through Osmyn Baker, his Ex'r, . . . . .	2,000 00
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## RHODE ISLAND.

Rev. Rev. John Orcutt, \$242— Providence—Robert H. Ives, \$25, Mrs. Arnold and daughter, \$15, Mrs. S. A. Paine, Miss Julia Bullock, Miss Elizabeth Waterman, A. D. & J. Y. Smith, T. P. Ives, each \$10, H. N. Slater, \$8, H. A. Rogers, Joseph Rogers, Rufus Waterman, E. P. Mason, E. W. Howard, Jonah Steene, G. Cong- don, Seth Adams, Prof. Dunn, Miss Avis J. Harris, Cash, Mrs. Moses B. Ives, Mrs. Dr. Miller, each \$5, George Hale, \$3, J. C. Knight, Rev. A. H. Clapp, each \$2 Benjamin White, W. C. Snow, Rev. J. F. Spaulding, each \$1, . .	173 00
Legacy of Rev. Allen Brown, decd., "In the hope of healing some broken heart, I give and bequeath to the American Colonization So- ciety five hundred dollars, to ran- som a captive from American slavery," . . . . .	500 00
Bristol—Mrs. Ruth DeWolf, \$15, in full to constitute the Rev. John F. Spaulding a life member, Mrs. Rogers and sister, Robert Rogers, each \$10, Mrs. L. J. French, W. Pales, Charles Sherry, jr., E. W. Brunson, each \$5, Mrs. Samuel Peck, \$3, Rev. Dr. Shepard, J. DeWolf Perry, each \$1, . . . .	60 00
Pawtucket—Rev. Dr. Blodgett, J. S. Budlong, W. F. Sayles, B. L. Pitcher, each \$2, James Budlong, \$1, . . . . .	9 00
	742 00

## CONNECTICUT.

By Rev. John Orcutt, \$51.50— Litchfield—Mrs. Lucy Beach, \$20, W. H. Thompson, \$10, Mrs. Truman Marsh, \$3, Miss Ogden, \$2, Mrs. G. C. Woodruff, Miss A. P. Thomp- son, Miss S. E. Thompson, F. D. McNeil, each \$1, Miss Caroline Pamlee, 50 cents, . . . . .	39 50
Rockville—A. Bailey, \$5, C. Winchell, \$3, Cyrus Winchell, J. N. Stick- ney, William Butler, each \$1, . .	11 00
Watbury—Cash, . . . . .	1 00
Durham—Rev. David Smith, D. D., of Durham, Connecticut, on the 13th Dec. 1861, being the 94th anniversary of his birth day, . .	5 00
	56 50

## NEW YORK.

By Rev. B. O. Plimpton, \$10— Perryburg—Rev. Joseph Allen, and John Taylor, \$5 each, . . . . .	10 00
Kingston—Collection in Reformed D. Church, . . . . .	37 00
New York—Passage and support of emigrants, defrayed by the N. Y. State Col. Society— In Bark Edward, . . . . .	710 50
Justice Story, . . . . .	75 89
	833 39

## PENNSYLVANIA.

By Rev. B. O. Plimpton, \$35.50— Wesleyville—Steward Chambers, . .	5 00
Fairview—Joel Chadwick, . . . .	5 00
Girard—Riley Pettibone, . . . . .	5 00
Swan Station—Jane Nicholson, Isa- bella Nicholson, & John Mackie, \$5 each, Wm. H. Jones, \$1, . . . .	16 00
Waterford—Wm. Judson, \$5, A. D. Johnson, \$3, Henry Glover, \$2, Miles Barnett, \$2.50, . . . . .	12 50
Union Mills—Sarah Wood, . . . .	5 00
Philadelphia—State Col. Society of Pennsylvania, for passage and support of their 12 emigrants in the Brig John H. Jones, 1st Nov. 1861, . . . . .	665 00
Expenses of their outfit, . . . . .	62 04
	727 04
Donation by said Society, to make the receipts from the Stat. of Pennsylvania in 1861 amount to \$1,000, . . . .	24 35
	751 39
	799 89

## EMIGRANTS—

Received for freight on merchandize consigned to Liberia in Brig John H. Jones, . . . . .	3,351 04
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## DISTRICT OF COLUMBIA.

Miscellaneous, . . . . .	3,084 57
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## OHIO.

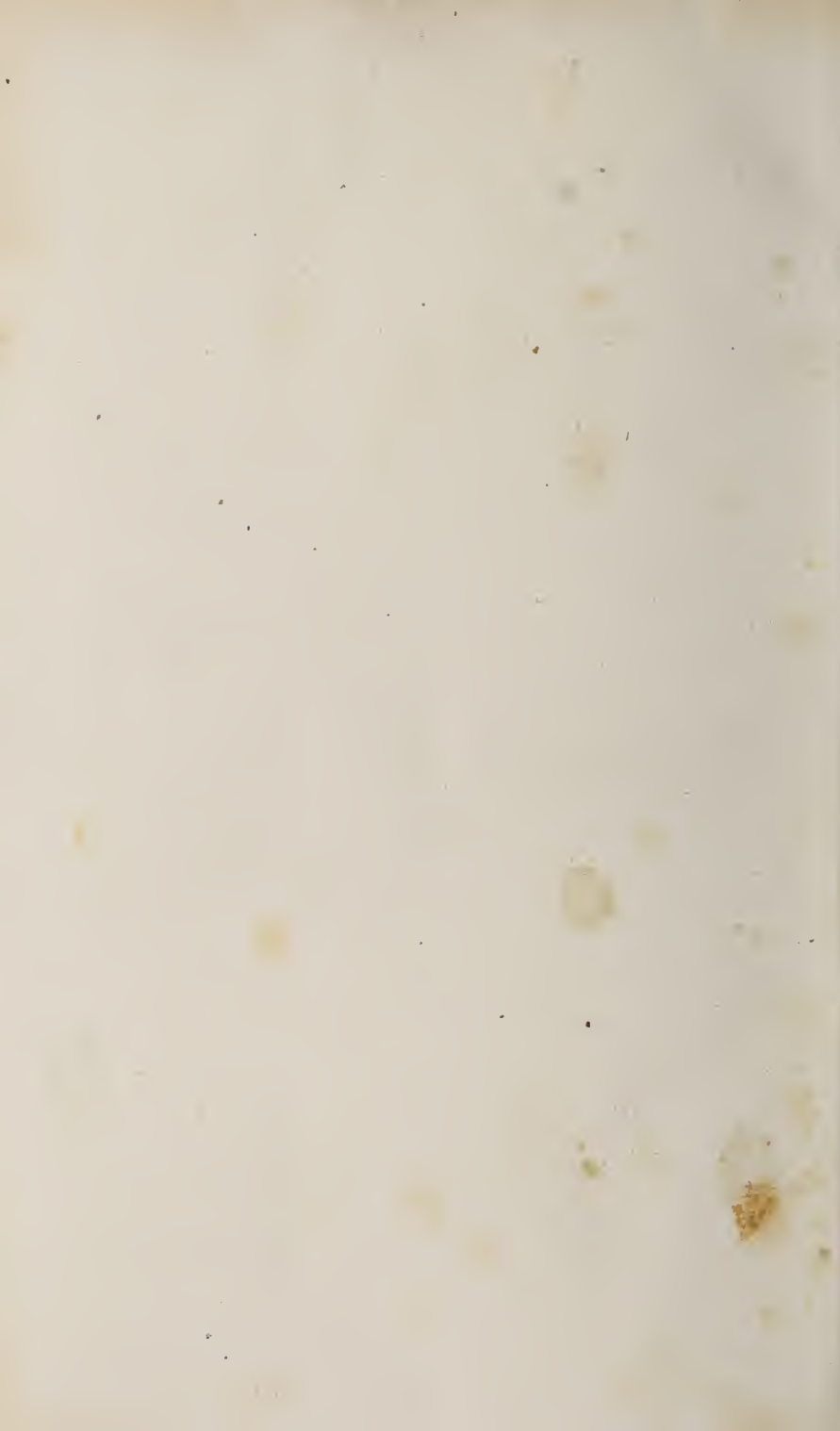
By Rev. B. O. Plimpton, \$24.50— Madison—Horace Blair, . . . . .	5 00
Cleveland—John Lowman, Rev. Ho- race Benton, \$5 each, Public col- lection at East Cleveland, \$4.50, Willowby—Rev. G. W. Chesbrough, Oxford—Donation from 1st and 3d Presb. Churches, through Dr. A. Guy, . . . . .	25 00
	49 50

## FOR REPOSITORY.

INDIANA.—Richmond—Elijah Cof- fin, for 1862, . . . . .	1 00
Total Repository, . . . . .	1 00
Donations, . . . . .	620 90
Legacies, . . . . .	2,500 00
Passage and support of Emigrants, . . . . .	1,513 43
Freight on consignment to Liberia, . . . . .	3,351 04
Miscellaneous, . . . . .	3,084 57
Aggregate Amount, \$11,070 94	







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